MONDAY DECEMBER 28, 1964

COMBINED GROUP

The last evening of the year that we will be together. And last week we talked a little bit about the function of the mind and consciousness; what it should do or what is the place of it regarding work. And I said that tonight we ought to talk a little more about the feeling center because the feeling center is really an important part of one - perhaps more important than the mind. The mind, at most, can give a certain form of energy. If one wants to work, the mind becomes very important for that (? storage ?) of energy. But the direction in which one wants to go is determined by feeling center.

You must look at man, as I have said many times, as one and a half when the potentiality is that he could become three. That is, that he could make, if he knew how, three bodies; all the three representing three definite functions which have to be fulfilled in conscious life. And that the one and a half which is potential at the present time is of course situated in a conscious area towards which one wishes to strive and for which there are three possibilities fundamental to enter into that realm if one is coming from an unconscious area.

And that in the first place that what concerns us is the possibility of a development of an emotional body of which we at the present time have Do Re Mi and where we are stuck at the Fa bridge of that particular octave.

You have to look at man as an octave physically completely developed up to Si Do without having overbridged Si Do because if we did that the body itself would die. And the ultimate freedom of the body is death. Besides that, there is a Do Re Mi

of emotional center which, as you remember from the diagram, runs parallel to the Sol La Si of the physical. And then of course there is a point of Do which has been struck but has never really developed. It represents the mind or the mental functions of man as he could become, growing from there into a new octave, an Intellectual Body or perhaps what might be called a Soul.

So that man, what he is at the present time, is a physical octave up to Si Do and then the Do Re Mi and then the little Do as being struck, as I said, is really all that man has.

But I do not know if you understand really quite well what he really has. That is, what is the concept of the Do Re Mi. It becomes important that you understand that because what happens at the Do Re Mi of physical when it goes over into Sol La Si. It overbridges a Fa; that is a difficulty in development. And in the question of how a man starts to live and how he then continues to live, Do Re Mi represents for man a period of gestation before his birth. That is, Do, when it is struck in that octave, is a moment of conception. And during a fairly long period, as we know, for man nine months, moon months, ~~three~~ ten moon months and for different other forms of life, different times.

During that period something is formed but not completed and remains in a little bit of a chaotic state. Altho it starts to have a form, it is not sufficiently developed until the moment a person is born and then he starts to develop. That is, his breathing then becomes dependent on something from the outside and he loses a contact and the umbilical cord with his mother is cut. That is the moment at which the Mi goes over into the Sol La Si, developing in man as an Intellectual Body, partly a

feeling; that is, an intellectual part of himself of a mental functioning, a feeling functioning and a sex functioning. That is represented by Sol La Si.

Parallel to that is Do Re Mi of the so called Emotional Body but I prefer to call it a feeling because it is not developed as yet to any particular emotional state. I say it runs parallel to it altho as man grows up the accent remains more and more on his physical appearance. And there is very little room left than only to a certain extent of what his Sol ~~xxxxxxxx~~, that is, his intellect and what his (?) La is which is his emotion. And that there is a correlation between the Sol and the La in that particular triad because one has to look at the Do Re Mi as a triad and the Sol La Si as a triad which, at times, can be changed around so that the different parts of the angles which are represented by the corners of such a triad come to the foreground every once in a while in a certain rotation. So there is not the regularity of first intellectual development and then a feeling center and then sex. It is almost simultaneous as far as that triad is concerned.

But the emphasis in x man's life remains constantly on the physical appearance and the physical body. And it is almost as if reluctantly the body goves room to a feeling center and a mental center; and you might almost say that it is reduced to practically nothing or the least amount that he can get along with. So that that what is the feeling center is there to some extent and that what is there as far as mental functioning is concerned is also very little developed.

The trouble is this: That the accent of man being on a physical center is not primarily directed to the Do Re Mi of his feeling center as it is called ot the beginning part of

his Emotional Body. And that there is very little material that goes over into this Do Re Mi because most of our functioning is taking place in the Sol La Si of the physical. That it is connected with Sol La Si, that it runs parallel, there is a certain relationship. There is something that starts to develop the same way as the Do of the Intellect is related to that what is the Sol La Si in the physical center, the Do of the Intellectual Body. But that other wise, if you combine these, as you remember, if you put together the three different bodies so that the Do of Intellect comes on top of the Si Do of physical and the connecting link being Kesdjanian Body, that then really that is the wya man is and he is then stuck at the time when the Si Do has been accomplished. And, for the rest, what is left is his Sol La Si for the possible development is his (?-?), with a little bit of a mental functioning which partly is connected with his sex energy.

I mean this: that that what man really wishes becomes then for him the possibility of extending his life by means of sex. And that this aim more more becoming physical is really predicated on the possibility of a continuation in the next generation instead of emphasizing the possibility for himself to develop within himself something of his own which still can continue after his physical body would die.

You have to look also at the Do Re Mi of the emotion, that is, the Emotional Body as a period of gestation. That is, it is not sufficiently in order. It is not as yet arranged. This simply means that that what is taking care of our emotional experiences is still distributed over the totality of the

physical body. It is not as yet a whole. It is something that exists and it receives at the present time very little food because it is difficult even to get the food to it. And that the food has to go thru a physical channel and is then immediately coloured by the physical (? entity ?). And that is the reason that at the present time our feelings are expressed in our appaarance in a physical direction.

I say it is a period of gestation in which the Emotional Body is not as yet born. It is created at the time when air enters into the physical body. There are two functions. One is that the air coming from outside helps to fulfill the physical body to its completion of Sol La Si and, at the same time, it gives the possibility of a birth as if between mind and physical body the neutralizing force is represented by this energy represented by air which then starts to form a gestation period in the Emotional Body. And that that Emotional Body is not born until Fa is reached. And, for some reason or other, another kind of influence has to enter in order to create a birth of that Emotional Body.

At the present time the way we are, we are not emotionally developed at all and that all we have and all we could show for is a period of gestation represented by the Do Re Mi of the Emotional Body without being able to really give a concrete fact or to make a representation of the Emotional Body as something that has a right to its wanr to live. And that the only way by which we actually could make this body start to grow is by the introduction of another kind of a force very similar to the force of air in the first octave - this time represented by a mental functioning which has to be directed towards the possibillity of

the further growth of the Do Re Mi into the conscious area. If that takes place, that is, if for some reason or other there is a wish in this gestation period for wishing to be born and to grow further, it will affect the condition of the mind - first as represented in the physical body and then will be related to the Do of the Intellectual Body.

The result again is as if something takes place in body number one linking up with body number three in order to produce something in body number two. This is the way growth takes place. And one must look at the Fa of Kesdjan as the real point of decision g regarding the possibility for further growth. That is, if there is in the gestation period, that is, the Do Re Mi of the Emotional Body, a cer6ain desire of wishing to grow, then it separates at a certain time from that what is physically possible.

That is, whatever the physical body represents, this so called feeling center and its mental functioning as it is completed in any human being, that only when there is in this Do Re Mi a wish for further growth, this is, wanting to become what it ought to be. Comparing it to a young child, it is then after this Do Re Mi is starting to be formed together with the Sol La Si of the physical body.

At such a time it is free. That is, it has no inhibitions and it has not possibility as yet to be affected too much by outside conditions. And that is why children have in them the possibility, when they are very young, to tell one that they have really reached already and see the possibility for the continuation of their growth. Whatever happens when a man starts to developed so called and when he becomes under the influence of

Earth and the Earth laws, that means he is then under the influence of his physical body because that represents for him his own and he forgets gradually that there is still a chance for him to become full grown or to walk, you might say, towards the sun.

When this particular point is reached at which the Emotional Body starts to becpme apparent, that is, when it is being born, at such a time the Sol La Si is ahead of it; and it has then, because of the energy which is supplied again like an outside force to the Kesdjanian Body, it has a vitality which then can go on that kind of momentum to its own Sol La Si up to the completion of the Si and perhaps the freedom later on to reach Do which would mean, in that particular octave, the death of Kesdjan.

The time element that is involved in that is on a different kind of a scale. But at the same time it runs parallel to the Do Re Mi of the Intellectual Body. And again, you have to look at the Do Re Mi of that intellect as a preliminary possibility comparable to a period of gestation. And that what we are talking about when I say observation, participation and experimentation, is simply a re-orientation of oneself as one now knows oneself to be; to become in that sense free enough so that that Do Re Mi could start tp re-arrange itself and then again being born at the Fa so that the Soul again represents mostly its own Sol La Si in that octave; and that the Do Re Mi hhat we try to reach by means of work is nothing else than a process of being born - altho the emphasis is naturally on the further development of Sol La Si in the emotional sense.

How one reaches it, how one comes you mgi might say not all of a sudden but gradually to the realization that one is not complete

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and that one has to do some work for it, is simply that that what tkaes place in the period of being affected when one is in a state of gestation, that then out of that is born the possibility of real creation. And in that sense the Emotional Body functions as a foundation for art and art expression. And together with that it becomes the foundation for true religion. These are the two things that belong to an emotional center and an Emotional Body as compared to what we talked about last week -/approaching the towards truth by means of science and by means of philosophy.

But you must understand that there is again no sharp sharp distinction between them so that very often in man his desire for science many be very religiously inclined and that his wish for philosophy may be partly coloured by his religion. And that at the same time, following religion, one must also utilize that what is the mind in order to remain critical; and that in order to become really artistic that one has to engage also the dexterities of the physical body as well as a mental understanding.

Many people will remain in an ordinary state of so called artisitc expression based on that what is available in the physical body and what is almost latent in the emotional center. But since the emotional part of oneself, not being developed and still not even being visible, every once in a while has a concept that the Sol and the La of the physical body have with the Do Re Mi of the Emotional Body, every once in a while something appears in a physical appearance or in an artistic reproduction or production by someone who has that kind of feeling developed as if it has a quality of infinity. I mean by that quality of infinity that what reaches a man after he has overbridged his Fa bridge in

the Soul Body.

If you put this in the Enneagram you will see it much better because between nine and three is the period of gestation for the physical body. Then there are double two triads between the three and the six. The first is the completion of physical, that is, the upper triad and the first triad of the Emotional Body. And that again, between ~~six~~ six and nine there is the gestation period of the Intellectual Body and the fulfillment of the Emotional Body; and that the fulfillment of the Intellectual Body belongs tp a new scale becayse after nine to three we are in a different direction; that is, we are on a different kind of a plane and we are you might say above the original Do Re Mi of the physical.

This is clear in the Enneagram/ It is not so clear when we have the three bodies together parallel to each other in the ordinary diagram that we have used. But it does not matter in which way you look at it because for the time being that what is important for us is to understand what is the function of the Fa bridge in our Emotional Body,

It is fed by something that has to start in the Do Re Mi. That is why we call it man number four. That is, man number four being in this period of uncertainty as every once in a while certain flashes of a possibility for growth altho he does not knw how to go about it. And that is the reason why sometimes the completion of an Emotional Body can take place is that by chance something comes in accidentally which is partly, as I say, a result of the Do of the intellectual functioning in that particular ~~triad~~ triangle which then affects the totality of the triangle including the physical body also.

That is, these are the moments that one will not forget; the moments in which there is at certain times the possibility of an insight. That is, this question of an insight, this question of how one can reach a conscious area when one is constantly unconscious. How is it possible that then Do at such a point almost you might say overbridging the particular line which divides these two areas from each other has then at moments, by chance, the possibility of seeing the potentiality as if realized and then creates in man, in his man number four, tht is, in his Emotional Body, the beginning of it, a certain sense of the possibility of accomplishment.

The Sol La Si in his development in emotions becomes, in the first place, aspiration as Sol, inspiration as La and bliss as Si. It means this? That I first have to overbridge that particular Fa to enter into the conscious area. And that being fed with my so called method of work in a conscious state, introduce a certain form of energy which flows over into the Sol La Si and then starts to develop first an aspiration. It is an emotional colouring of my wish towards growing.

It does not go fruther than that because the next step is an inspiration. That is, the certainty that it is possible for me. and it is followed by the Si of that octave which means gradually the disappearance of negativity and positivity, of opposites within myself and then closer and closer to the absolute certainty of Si which I have called bliss. That is, already having a vision of eternity altho it is not as yet that I live there,

But you also see now that because of this Sol La Si of emotion running parallel to the Do Re Mi of the Soul Body, that

that what is now necessary for the overbridging of that Fa, that is, for making apparent the intellectual baby, the intellectual child which is in a period of gestation during this Do Re Mi, that for that work starts at Fa and that the Do Re Mi, that what we call observation and participation and experimentation is still the preliminary job ao that what/the is Fa means that I intentionally wish to create the conditions which I know must help me for further growth - and that can only come from the freedom as represented by Si Do of my Emotional Body.

So that conscious labor, intentionall suffering is really that what Gurdjieff calls a super effort and that previous to that it is an effort on the part of wishing to make my Intellectual Body grow grow; that is the formation of a Soul, that I use that particular period as a re-arranging of that what is the potentiality into the possibility of then being born.

Again how does this particular influence start to be born? That is. how does this particular influence from Do or Fa of Kesdjan Body start? It has to be a neutralizer. It has to be again that what is emotionally within one with that what is ultimately possible. Again it is a relationship, if one wants to continue, between two, that is the second body, four - which is the resultant after three and reaching three.

What is meant by four? Four is I. I represents the culmination of the three bodies into one. And that that what ought to take place in order to make it possible to have an affect from the Do of Intellect on the Fa bridge of my Emotional Body, that then I have a realization of I existing which then starts to function in a positive sense regarding my wish to grow which is in the Do E Re

Mi of emotion. And that, as a result, something is taking place in me and that becomes you might say tinted by the father and the mother. It becomes the child which is needed for the functioning further of the Do Re Mi of Emotion into Sol La Si of Kesdjan.

I hope you understand this because no one will be able to work unless they start to realize that I is necessary in order to start to function as a positive element. You can say this: That perhaps it is necessary to start with a belief in God. One can also say that it is necessary to start with a belief in the possibility of ones own growth. One can also say that it may be necessary to assume that that what I wish to becpme is already there and that I now function as if it exists.

These three statements have to do with I. And it is that necessity of I being placed on a different kind of a level which I then can be maintained when the three bodies have become full grown and that the umbilical cord which has existed during the period of gestation of the Intellectual Body or Soul developing becomes then in the Sol La Si the link with a different kind of level as represented by I. And that I is being fed by the fusion of the three bodies to the extent that that have been developee - even if the Sol La Si of Intellect or Soul is not as yet complete.

I am then already on a different kind of level as I can see from the Enneagram; as I know that I am not only in a conscious state but I reach a level in which there is a possibility of seeing God for me. That is, whatever that is, whatever represents my God at that time, I then will know that that what is the Sol La Si in the Intellectual Body as become a Soul then representing a different kind leve;more and more as it develops until in ~~Sol~~ Soul it

reaches the Si and then the Do which means the final transfiguration of oneself.

This is the kind of death that people wish for if they start to grow. This is the kind of ultimate freedom that man should reach when he wishes to grow and continues to work. But that for that it is necessary that I has grown sufficiently so that he dares to die to himself.

I want to say these things because you must understand that altho we may be interested in the Do Re Mi of Soul, that you must at the same time be interested in the Sol La Si of Kesdjan. And that really the fundamental point in that is an act of creation of that what I then, a on the fa bridge as it were, try to make of myself as something tht is not physical and that what is not personal.

That is, that real creation inthe form of artistic production should have in it a quality which is not of this Earth. It can for the time being have a quality of the planets if you wish - emotions in their pure form. But it has to be directed in such a way that it is at ones command and not haphazardly happening to be simply because the configurations are condusive for the production of that. Something has to be in charge you might say, as represented by the possibility of an intellect or perhaps by the possibility of an I which then uses whatever is available of man for the purpose of the creatin of an art fxm form which has a meaning.

The meaning of objective art is that I have in mind something which I know I wish to accomplish by means of that what I do. And

for that reason I now take whatever it is that I understand of the purpose that I have in my mind, that I wish to create some+ thing that will create by its own existence a certain condition which I have fore seen and that it then has to answer that particular purpose in objectivity abd it cannot have anything to do any more with any personal expression of myself.

It becomes a very difficult problem to understand art in this sense because it means that for the time being it ~~a~~ looks as if everything that I produce in an ordinary way as an ordinary man, even if I am at certain times inspired so called, that that I have to forget and that I must question many times that what is a so called artistic production. And exactly the same, that what is a religious experience and an interpretation, I habe to divest from that what is now personal and of this Earth.

And I have a very difficult time in understanding that because I ~~rma~~ remain still man on Earth having to use the ordinary manifestations~~xaa~~ of Earth for any kind of a form of production. And that many times I have said that that what could become as free as possible from any exterior form of production of art would be the possibility of that what is the closest to ~~kwka~~ that what is an emotional experience as if air passing thru ones voice ~~cauid~~ can become a form of production of art - probably as free as anything ever could be when one sings. And that perhaps the best example is a bird singing without any, for us, rhyme or reason but simply because it wants to sing an ode to the sun.

It is really that one must understand that there is a perfectly good reason and ~~a~~perfectly good place for that kind of art production. And that after having mounted the mountain, climb

the mountain Nebo, that I then return again to Earth with the law of God in my heart and then represent in that what I do, that what I now essentially know and feel and that because of that whatever then becomes manifest in any kind of a form of art has been transformed as coming from an essential somewhere, now again returning to Earth as if God sends His beloved son to becpme a messenger to tell what is needed for the possibility for man to become free.

In that sense Christmas, in that sense a New Year, in that sense at the reality of what I know of that what I am when I AM, that then, by means of that kind of expression, one can you might say in all sincerity and in all simplicity help to build what I mentioned some weeks agi, build within oneself a separate kind of microcosmos of ones own which then starts to shine forth thru the means thst are available to man; that is, his sense organs then becoming, because of that, in his personality an expression of that what is beyond it - perhaps his individuality, perhaps that what is beyond all action.

One does not really know this. One does not know how it takes place. At the same time one can become aware of that kind of a process continuing. And that whenever it is necessary to add a little more fuel and some more coal and some more air and some more conscious impressions to the totality of that what can be burned and then out of which the phoenix could air arise.

All of this you remember and never forget presupposes something in oneself that can exist. And altho it is now in a very nebulous form it has an existence in one as the beginning of ones I and that ultimately everything that one does regarding the possibility of wishing to develop is guided and guarded and

directed by that what is very small but which has even at the present tim moment a sacredness of existence differing from that what we are used to in ordinary life.

I hope for next year that you remember that. That we with ourselves, you you might say, are sometimes in a quandry of what particular side of oneself one should turn towards the rest of the world. And that even if one wants to live in an essential way that many timrs such an expression, because of the contact with the outside world, is already soiled before it can have an change effect. And that the need for wanting to remain in that sense of the word objective requires at times a great deal of energy, wish, and, as I said many timrs, sacred fire.

But it is a possibility, a possibility for all. The probability is the question. How can I make the probability for myself to remain in existence? And how can I remember my real self in order to produce in manifestation that what I should becomes; that what I perhaps at the present time in moments when I have insight, when I have not only aspiration but really the inspiration, then the wish to become free - as if in a state of bliss at which time then I will continue to work by creating the condtions which I bind myself to. Havong become as if I return now to the state in which I am bound in order to test myself, to know once and for all that I am free and that I am free to chooose.

If I then say yes I can mean it. If I wish to say no, I know then my no will remain no because it is based on an understanding of myself, of other people around, of my world within me and ultinately of that what is represented by the highest of which I can have any conception and that again, for the time being, I call my God.

Spend much of your time next year in prayer. Prayer belongs to your Emotional Body. It is a means by which you can relax. It is something that you must learn to have your Emotional Body start to function so that it is not only dependent on a re-arranging of the Do Re Mi but it actually starts to become apparent in its own Sol La Si.

I have said many times not to be afraid and not to be ashamed of that what you are - even if some people might think that you are a little bit too religious or perhaps even fanatic or maybe a little too sentimental about these questions. Do not be afraid.

At the same time, that what is apparant is light. It is light in density. It is not heavy like a physical body. It is lighter than air. You must understand this because this is the way you have to grow. This is the way you will ultimately be able to leave the Earth. This is the way gradually the heaviness of oneself will be left behind. This is the way the phoenix can actually ascend.

I do not want to say too much tonight because I have said already a great deal in the last year. As I said last week, I will try to help to keep constantly in front of you what is an ideal, an ideal worth striving for, that you must understand with your mind sufficiently clear so that you can work with it - but that the motivating force is really that what you feel and that you put your house in order.

That is, that you prepare a for the possibility of a birth of something that you really would want to cherish as a child and that you wish, whatever that means 'you wish", you wish to educate, to feed, to take care of and to prepare conditions for so that it

can grow normally without being affected by the affairs of the ordinary body; that is, of the ordinary Earth; that is, your companions, your friends, your fathers and mothers, everybody around you; so that you gradually learn to stand on your own feet and that, for that, your conscience will tell you what is right and what is wrong.

That kind of strength you must have; strength to stand up and say this is what I believe in because this is what gives me strength, without falling into the trap of having to call it by certain names or to become dogmatic - but to represent it in your life as it is being lived and then, you might say, to go forward during the year, trying to remember, recall it, come back, remember. If you wish, meditate - but then do and do that whatever your hand finds to do with your mind, with your heart; but to keep active as if one is in the vineyard of the Lord tilling the soil; whatever is required for the necessity of growing something perfectly lovely as if maybe a flower, as if maybe something artisitc, as if maybe something f research, something of a philosophy which then can start to bloom as if ultimately that what is my life is represented by my religion.

This I wish for you all. I hope we can work on it, That is, work together and understand each other. And that perhaps there may be questions but that the questions many times when you put it to yourself and try to formulate it, you know the answer. You know it extremely well.

There are many, many words, many times concepts, ideas. I have a long list now of many things that we have said in the tapes, a little part of it. You ought to see the list. It is a wonderful work work to have it done this year. Now it can be used maybe,

maybe used by all of us.

I ask you to help me because I get so easily lost in spend0 ⊕ng time in being nice and kind. And it is not that I do not want to be nice and kind but I also have a certain task to fulfill. And' you have to realize that, that my time then becomes a little precious to me. I would almost say do not bother me too much. But that at any one time that it has to do, whenever there is any question on your part having to do with work. When it refers to your ordinary life I always will try to make time for that but do not unnecessarily tell me a little bit of something that has nothing to do with the real attempt of working.

For instance, if you cannot come to groups, I assume that you are not interested. Please do not call me. If for some reason or other you do not want to come to groups, whatever it might be, that is, that you already are a little fed up and that you want to digest it, tell me; then I will know. But I will not have people just phone, "Sorry they are not at the group" and then I should spend time with them. Why should I?

I have told you many times that I am trying to write a few things down. This particular little index that we have made might be of help. I have many things that I must do; I ought to do. I take on responsibilities regarding a few other groups. It means some correspondence. It means tapes. You remember I made a little trip. It means that I have to be away every once in a while. I try to over load myself; I know that. And that there is very litte time for anything else because I happen to be the kind of a person who wants to dedicate to certain things that he believes in and are important.

But I depend on you to help me to take away certain cares that perhaps otherwise might bother me. You can carry it. All of you can carry it. You have done it in the past. You can do it again/ I will command more. I will ask more.

If you wish, it is a means of working. If you remember that a project, if you remeber tgat a task is always connected with the ultimate aim of trying to wake up, that it is not just sous entendu but that it has to be mentioned time and time and time again - that a task is not/do to something different, but a task is to wake up in order when one is awake to use the energy for a different kind of a purpose.

If you are now awake and you do tasks and the task is just changing a little habit, the energy flows in a dfferenb direction and it is not used for conscious and surely not for your conscience. So you must rememeber that the emphasis is all the time on the state of being awake, aware, to wake up to on self, the acceptane of that what is required and the impartialiby sfxhx which is necessary as a @ guide to wakeapxka go across the bridge to Sol La Si.

Because if you do not have that kindxs passport someone on that bridge, I do not want to tell you who, will refuse you entrance into the conscious area. He will say, @ "you are not equipped. Go back and try to become reborn.@ Impartiality is the passport for the bridge and then you can think a little bit about simultanaity, about what realy observation means. But first becpme objective, impartial towards yourself because with that you will have to leave everything that binds you in the Si Do of the physical body; and with very little baggage you can travel then across; and then as if you again start anew on the basis of Sol

with

with your intellect purified, gradually purifying your feelings and finally reaching the point of Si, of becoming, by means of impartiality, so free from your feeling that you even could observe them.

So children, to next year. May we all live. May we live more than we have lived in this year. Maybe, may we never die.

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(After playing the harmonium, Mr. Nyland spoke again):

Now we will play a little. The piano is a little different instrument of course from this. This strikes certain notes which correspond to certaim notes in oneself. The piano has chords which strike different notes. Sometimes the notes that are struck in you are not the same as struck on the piano. Maybe the chords as a harmony might have an affect on you. And then it is your feeling that corresponds to the piano or to a music or to something unusual or to something that you cannot, thank God, intellectualize about. Leave your intellect out. Put it outside the (? door ?).

For the time being, just be like a grown up, not too much grown but at leasy a baby which is still unprejudiced and XXXX uninhibited abd can listen to sounds as they come in, as if there is no necessity at all to classify them. Just listen as it happens, to take in as it happens, just to be as you are, as you can be and take in and let it take place, its proper place in one without interfering with anything, not even your body, not even your mind but there where your heart wishes it to be.

The emphasis on the physical body for the development of that what is feeling center is in your solar plexus. But by changing it over into the Do Re Mi you make your heart function and then it will function properly because it is stimulated by the rhythm of your breathing.

If you can just listen, as I say, without trying to put anything into words -?- (? but just ?) almost I would say, "Sit, but wake up. Do not dream because in your dreamy state you do not digest. In your waking state you can digest and then you can really profit. In your dreams you stay the way you are. You only rearrange re-organize and re-change a little bit and sometimes you call that enjoymenet.

What
As I said a little while ago, that Gurdjieff was a remarkable man. it mostly has to do with that he was a man and, you might say, because of that he was remarkable because there are no men - not men in the real sense of the word. That is, a person who is flexible; a person who has strength and at the same time the ability to show it or not to show it in accordance with whatever the situation demands; a person who could be strict, who could be even obnoxiously inflexible and axk at the same time or immediately after extremely kind; a persom who was patient, who never would turn a question down saying that it was too intellectual or that it was not a question. I have heard him answer questions that were almost absurd even to ask and, with great patience, he would look at the person, try to understand where the question came from and then try to say something that linked up with the state of the person, wherever she was. Usually they were foolish questions from some well-meaning old lady. And still, he remained for them a person who you might say almost bent down and was willing to bend down in order to see how he could understand them and then tO give something remarkable. If they ws then could listen, they would really go home with something that was worthwhile for them.

This is what I call the flexibility of a man who could be a man at any one time, who could be at any one time that what was required; that is, strict, honest and also so open and almost I would say naive - as if he could in his life represent everything from early youth until old age with such flexibility that he remembered how he was when ws he was young and that he could laugh from his heart and that he had a mellowness of old ago without falling into senility.

And this he remained to the end of his life so that at the end of his life he kept on working on himself you might say - but working for others and also dedicated his life for the purpose of what? For the purpose of trying to put in terms for the western mind some wisdom which was not so easily obtainable for us who are not brought up in such surroundings.

It is quite a well known fact that there are many sayings of wisdom belonging to Indian or to the religions from there, even Mohammedanism and that much of what is Christianity or Jewry or Hebrewism is at the present time not understood because it did not go along with the possible development of either a race or a language. And that we are still harping back to certain things and sayings in the New and Old Testament in the way they were written - very much the same, I am sure, as in India at the present time many people still reads the Vedas and do not understand a single thing' b about it.

At the same time, the wisdom was there and much of that kind of a wisdom, let's say from the Near East or from Persia or wherever Gurdjieff dug it up, you might say, is now put in a form which is more or less comprehensible to us if we want to find it, if we want to work with it because nothing in this world will be done unless in this world we work.

It may be a wonderful picture to hope for Heaven where we do not have to work, where there is no particular destruction. Therefore we do not have to work against anything; where existence could be just a being wihtout having to become active. And even that is a picture that we do not understand really why His Endlessness was bothered by Heropass and what was there that was even superior to His Endlessness that Heropass could affect Him?

I have said it many times before" It is like a little fable It is written in folklore so that we can understand it. And it may not be entirely the truth; and that the truth will not be discovered until we are actually there. If there could be some entity lik a Nirvana where one could really be and not anything else but be, that in such a state opposites are eliminated. Positive and negative do not exist. Not even neutralizer exists - but simply a level of being exists.

Whatever it was that Gurdjieff (?was?) and whatever the level of his being was while he then started to write and -?- some indications of movements and some, as I say, indications also of music, but nevertheless that each one of these three directions contains something of a different kind of substance which was not Earty and which was put in words for us so that we could understand it.

In that way, I say, the man is remarkable because he did not quote He did not say, "so and so said such and such"; except perhaps Ashiata Shiemash, except pershaps.in the description of religion of what certain people said and felt at the time for their master; and perhaps at times what is put in words and in the mouth of Lentrohamsanin or Kronbernkzion or any of those persons described in the book. He never would quote except perhaps a few words, as you remember, about Mesmer, -???- to anyone who has already written before him. Whereas our so called scientific ob -?- nincompoops quote galore simply because they have nothing else to do and they do not know for themselbes how to ~~xxxx~~ put things in their own words.

Gurdjieff created a world of words, different because the content should not be misunderstood and should not be compared with that

what we call (?associative?) knowledge. So that for that reason even the invention of words like he has used and of which there are many in All and Everything and which make it to a certain extent a little bit not understandble, at least there is in it a substance which at the present time could come to the foreground in this -?-; so that we ordinary people could have a little glimpse of that and maybe in reading it we could become encouraged to try to do some work on oneself.

For that I think that for next year you read All and Everything again three times. And this time you must read it really and not maybe about it. Almost I would say it becomes workwise forequirement for you to have read it; to read it aloud if you can, to read it together if you can. If you want to make a little group and read it, give yourself a task for that. But at least it is really the least that one could ask is to study what may be considered for us a Bible because it is scripture that is there It is not just a book/ It is not just something that -??- It is not just a book that at the present time is distributed by the Mystic Arts Book Club. It is -??-. It is something. It is a remarkable book.

One could talk about the personality of Gurdjieff; the way he behaved, what he was as a man add how he showed himself to other people and whatever he did that sometimes was not understood and surely has given rise to a lafxak lot of so called interpretation and nice little words like charlatan and a person who really did not know what he was talking about.

But the answer to such things is: Try whatever he said to see what the effects are on oneself if there is a kar truth And when there is something like a truth for yourself, then you will get away even from Gurdjieff and get away from All and Everything

because you could, if you really wanted that possibility, introduce the concept of objectivity

You have the key to your life and now it is up to all of us to use it and to work and to understand with out westerb mind, with our simple mind, with the way we are in daily life, with the way we are with each other, with those we care for and those we do not care for and whatever we have to do regarding professional work, whatever it may be and in whatever conditions we live, there is where the work belongs. It does not even belong in your tasks. It belongs to your daily life - minute after minute when you breathe, when you become aware of yourself in the midst of something. And then, instead of saying, "I cannot work" work then.

There is no question that you could not work then. But it has to be at least that strong that at moment you convert this wish, this desire or statement of "Let me work" into an actuality of I AM now and I see myself making a statement that I cannot work. This would be useful; that you simply tell yourself "I cannot work" and you say it in such a loud voice that you cannot help but become awware of yourself while you say it - you, nincompoop, saying I cannot work. And you hear it and something hears it which is not you and still, it is you - but it is separated from you.

The separation of oneself into two forms of consciousness is exactly the same as the separation of oneself into two forms of emotional existence. The one is the triad at the bottom which can give rise to the second one. The first one is mundane. It belongs to mankind. The second one belongs to something else that is -?-. It is of a different character. It is of a different kind of level It is perhaps like the planets could be; perhaps it has already a tinge of the sun. Whichever way it may be, it is in any event different from us.

And now the problem is: I stand on a bridge and I stretch out one hand towards where I came from and the other hand I stretch out towards where wish to go. And in this way I balance myself on the bridge, constantly having in mind, because the mind ~~is~~ plays that part there, in mind that I will not forget that I have feet on the ground and that I come from somewhere/ And the other is that with my mind I see where I ought to go and I wish with my heart to go there. That is my other hand.

So that in that ~~way~~ kind of a balance I see as if that what is past has passed and cannot be lived again and Isee that what is future as future coming towards me so that then I wake up. It is difficult for me to understand simultanaity but I can approach it when I see the futute coming to me and then becoming present for myself

As if ~~you~~ you walk on a road and you see the road ahead of ~~me~~ you - where your steps are goint to be. As if you drive a car and the road is being eaten away underneath your car. You look ahead and you see constabntly that what is ahead of you which for you becomes your present - and then you will wake up. I have given the task once to Wesley, how to wake up in a car. You can apply it: How to wake up when you walk in the city and you see your footsteps again you might say in the future. And as you put them on the ground they are then the present for you and you sense it. And you are aware because you have been, you might say, forewarned that that is ~~gain~~ coming and with expectation now you hope you will be awake when it comes - as if then you should be ready to be aware of yourself as you ~~ar~~ then experience that time going from future into the past thru you, thru your time, thru that what is your subjectivity and, when you wake up, which would beoome for you a unique experience.

When I drink to Gurdjieff it is all in that - not only admiration and gratefulness, but the taking of that what one has has as love for a remarkable man, to be taken eithin oneself as food to be digested by oneself for the sake of remaining alive and, as I said before, let's hope we will not die.

Again I say, whatever Gurdjieff means, it does not really matter if it is the same for all of us as long as it matters something for yourself and as long as it could be compared to having a beacon ahead which is there in front of you and moves when you move. You will not a catch it. But you will be constantly under the influence of it.

You have to work this year really. I would almost say make more attempts if you can. But one thing do not forget that it is possible and that you only will reach it when you understand this particular question of how to wake up; and that you have in your mind and in your heart and in your whole body expresses the wish to be awake as a man should be awake - with his feet on the ground, with his head in the clouds and his heart in between in the right place, forcing him, as if the force of movement is ahead attached to that part of the octave where one wishes to make up out of a state of sleep. And you can throw away the blanket and you can find yourself, as I said before, a little cold at first but at least you know that the day is ahead of you. And you get up because the day is _??-.

Drink to Gurdjieff. Do not ever forget him. Do not ever mis-use his words and his ideas. Remain constantly exact in the interpretation. Never forget what are fundamentals.